twilight of the unreal reality of Maya. As in
Science, so in metaphysical thought, that general
and ultimate solution is likely to be the best which
includes .and accounts for all so that each truth of
experience takes its place in the whole: that
knowledge is likely to be the highest knowledge
which illumines, integralises, harmonises the
•significance of all knowledge and accounts for, finds
the basic and, one might almost say, the justifying
reason of our ignorance and illusion while it cures
them; this is the supreme experience, which gathers
together all experience in the truth of a supreme
and all-reconciling oneness.
Illusionism unifies
.by elimination; it deprives all knowledge and
'experience, except the one supreme merger, of
reality and significance.
But this debate belongs to the domain of the
,pure reason and the final test of truths of this order
•is not reason but spiritual illumination verified by
abiding fact of spirit; a single decisive spiritual
•experience may undo a whole edifice of reasonings
and conclusions erected by the logical intelligence.
Here the theory of Illusionism is in occupation of
a very solid ground; for, although it is in itself no

more than a mental formulation, the experience it
formulates into a philosophy accompanies a most
powerful and apparently final spiritual realisation.
It comes upon us with a great force of awakening
to reality when the thought is stilled, when the
mind withdraws from its constructions, when we
pass into a pure selfhood void of all sense of